

BLUE GRASS BLADE

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Number 16.

EVOLUTION

*A T Parker
High and Ashland East Side*

Discussed by One of America's Leading Thinkers

MOTIVE AND EVOLUTION PROVE CAUSATION.

(By Golden Smith in New York Sun.)

Interest is evidently felt in the question which I have been permitted to treat in your columns, and after the notices and queries which I have received there are points on which I should like, if you will allow me, to set myself right. Let me say that I speak and have spoken throughout as an inquirer, not as a teacher.

1st. I heartily accept evolution and abandon the traditions which have displaced it. It would only be on my part a sign of being carried away, as by great discoveries we are in danger of being. Evolution as so far revealed is physical. It has not yet undertaken to account for the higher man, his gifts, his ideas, his aspirations. I do not suppose that there is any miraculous change if that development is not continuous. Yet there may be an essential change, as there is from the germ to the living man. There is, I believe, as yet no attempt to account for the potentiality of the germ, which in its way is perhaps as great a factor as the potentialities of the mind, the spiritual, of the physical man. Man alone of all races is progressive. This, in itself, is a distinction, absolute and essential, between him and the brute.

2nd—I have not broached any extreme doctrine of the freedom of the will. Action of course, has its spring in motive, motive in character, and the complex influences which form it. I only venture to denounce to the necessary theory as opposed to our consciousness, while by excluding freedom it excludes anything that can not be called necessary. The moral judgment of actions, I assume, that the motive is the sole factory. To me it appears that there are two—the motive and the volition. In actions which are matter of course, we are not conscious of the duality. In doubtful actions, where there is a conflict of motives, we are. Upon what other theory can moral responsibility or consciousness exist?

3rd. The leaning to orthodoxy, with which I am gently reproached, does not go beyond a conviction, drawn from the study, not of theology, but of history, that of all the types of characters, the practical, the Christian type founded on a belief in the fatherhood of God and the brotherhood of man, appears to be the happiest and the best. At its birth it encountered alien and hostile influences: Alexandrine theosophy, Oriental asceticism, Hellenistic imperialism. Later it encountered the worst influences of all—that of theocracy engendered by the ambition of the monk Hildebrand. Theocracy, not Catholicism, or anything spiritual, has been the source of the crimes of the Papacy; of the Norman raids upon England and Ireland; the civil wars kindled by papal intrigues in Germany; the extermination of the Albigenses; the Inquisition; Alva's tribunal of blood in the Netherlands; the massacre of St. Bartholomew; the persecution of the Huguenots; Judaism and the unpeachable evils, religious, moral and political, which Judaism has wrought. Through all this and in spite of it all, Christian character has preserved itself, and it is still the basis of the world's best civilization. Much that is far outside the Christian creed is still Christian in character and traceable to a Christian source.

4th. I fully admit that society can be reformed by a law framed for mutual protection and general well-being, without the religious conscience or other support than general interest. But if individual interests or passion can break this law with impunity, as often

they can, what is there to withhold them from doing it? What is the value of a clean breast? 5th. The fatherhood of God seems to be implied in the Christian belief in the brotherhood of man. By using the phrase, I meant to designate Christianity, not to open the question of Theism, which in itself I have not attempted to deal. It does not seem possible that we should ever have direct proof through human observation and reasoning of the existence of Deity or of the divine aim and will. To some power, we must owe our being. We can hardly believe that creation planned itself, or that the germ endowed itself with life and provision for development. But what can have been the aim of creation? What can have led to the development of humanity, with all the evil and suffering which Omnipotence must have foreseen? What was there which without such a process were fiat, so far as we can see, could not produce? The only thing that presents itself is character, which apparently must be self-formed and developed by resistance to evil. We have had plenty of "evidence," the name of Paley, of the Bridgewater Treatises, etc., by skeptical argument, the other side; but has inquiry yet tried to fathom the mystery of human existence?

6th. One thing for which I have earnestly pleaded is the abolition of clerical tests, which are in fact renunciations of absolute loyalty to truth. Would this involve the dissolution of the churches? Surely nothing so easily put an end to the need of spiritual association to the usefulness of the pastorate so long as we believe in spiritual life? What we have seen the most gifted minds, such as might have done the highest service in the quest of truth, condemned to silence by

BIBLE REVISION.

(By Josephine K. Henry.)

The Pope has ordered a new revision of the Vulgate, or Latin version of the Bible.

The Pope has placed the work

in the hands of Abbot Gasquet,

the head of the Order of Bene-

dictines, the Abbot to select

and correct God's word, which

he has proclaimed the heretic and infidel word of God since the

last doctoring it had at the hands

of the clergy.

I do not know whether the laity

will be punished for believing and

living up to the mistakes in the

version now to be revised.

It really seems it would not be just

to punish them, but "the ways of

providence are past finding out."

Bible revision has been going on

for ages, and Doctors of Divinity

have had a trust on the business.

It always seemed to me sacri-

lions to be a Doctor of God. Surely

the Almighty, the All-Wise, All-

Powerful, the Perfect God does

not mind and it seems to me a per-

sonal presumption to be a D. (a

Doctor of God).

Every prayer offered is an attempt to revise

and direct God's methods of deal-

ing with his creatures, and such

dictation exaggerates the ego of

the dictator and revision until it

seems to annul the will and word

of the Father, Son and Holy

Ghost. Why should God's word

ever have been revised? Surely

God knew what he wanted to

say to the human race, and how

to say it.

When an ordinary mortal

writes a book it is against the law

for others to quote with or not

correct, revise, eliminate and

take the contents, if the do

they are held accountable by the

author, and the world condemns

them as literary purloiners and

meddlers. But when God wrote

a book, the whole Christian world proceeded to tear the Divine literary production into shreds, throwing out whole books, revising and interpolating chapters and sentences, declaring that God wrote this, but he did not write that. The inspired word they keep in God's book, and the uninspired word they throw out, and all this time while such liberties with the Bible are being taken, the Divine Author enters not a word of protest against the presumption of "worns in the dust" for tampering with the divine literary production. Surely this is an evidence that God is a safe-keeper under great provocation.

It is written, "Man is made in the image of God" (some men do not reflect great credit on their maker, and cannot certainly be an improved edition of their heavily Father). But certain it is, whether men resemble their heavenly parent or not, they must write perplexingly like God, for the religious world has never been able to agree as to how much of the Holy Scriptures were written by God, and how much by his creatures, mere men.

The Bible says, "If you sin against the Holy Ghost you cannot be forgiven in this world or the world to come." Surely the Bible revisionists put themselves in jeopardy, since God writes so alarmingly like man, the world has never decided which was which, and now the Pope, God's representative on earth, finds it necessary to make another trial to find out what God did, or did not write.

Does it not seem strange that God should afflict his representative on earth with the goad? Surely he cannot represent divinity as ably or effectually with the goad as without it, but we are taught that

"God moves in a mysterious way,
His wonders to perform."

It is claimed that Jehovah, the God of the Jews, wrote the Old Testament. This was before the Son and the Holy Ghost became parts of the God-head—the Trinity, three Gods in one, yet only one God. If Jehovah was the exclusive author of the Old Testament, he certainly proves himself not only a writer of the ages, but a for whom the warriors of the ages appear like tin soldiers.

From the murder of Abel, with which God begins his book, to the murmurings of Malachi where "Thus saith the Lord: Yet I loved Jacob, and I hated Esau and laid his mountains and his heritage waste for the dragons of the wilderness; where as Edom saith: We are impoverished, he will return and build the desolate places. Thus saith the Lord of hosts: They shall build, and I will throw down the people against whom the Lord hath indignation, forever."

One has to read Jehovah's book to find out that the sacred writer was in a towering rage when he was writing the Old Testament, and the Holy Ghost, whose last words are, "Les I come and smite the earth with a curse," nearly every page of the Old Testament is drenched in blood, and if all the murders recorded therein were counted in comparison, the warfare of nations would appear insignificant. It is to be hoped that the Pope's Bible revisionist will give careful statistics regarding murder, theft, debauchery, female commodity, lying, deceit, hypocrisy, and adultery, all which are taught in the Old Testament, and it seems to me a perilous task of realistic style throughout the entire book. A Bible student will observe that the divine author considered his finest chapter, for he gives it twice over, word for word. These identical chapters are 19th chapter of 11 Kings, and 37th chapter of Isaiah. God must have considered this the most important part of His book to have repeated it twice over. It is up to the revisionists to interpret this repeated chapter, for it was high time it was explained so that the world may know what bearing it has on the salvation of the world. We are told to "search the scriptures to find eternal life." Who dares "eternal life" would do so if they could only find out what the Scriptures are, and what they mean.

Certainly the only twice repeated chapter in the Holy Book must be genuine. A volume could be written on this one chapter, and the Pope's revisionists should concentrate their learning on it. For the life of me, I cannot see what bearing it has on "eternal life." How Hezekiah, Eliakim Sheba, Rab-shaken, Yirah, Gzon, Haran, Rezeph, Hamath, Sennacherib, Andrammellach and Sharzer, from the cities of Sephaim, Hena, and Ivah, lead to "eternal life" cannot be found out by careful reading. Who these celebrities were, or where these cities were the Lord in heaven only knows. And even if ever will know, unless the Pope's revisionists dig up this knowledge.

Two verses of the chapter need special attention. The 28th verse says: "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose and my bribe in thy lips, and I will turn them back by the way thou comest." Now this hook in the nose business would scare the ordinary mortal away from the search for "eternal life," and if one is to be turned back with a hook in the nose and a bribe in the lips, it would save the pain and trouble of reading the Holy Book.

Now what do you think of that?

One angel slew 185,000 Assyrians in one night. This exceeds any warlike demonstration from the time of the war in heaven, when Satan was thrown over the battlefield to the gates of Mordor.

One angel like him would have been invaluable in our Civil War, or to Russia in its late unpleasantness with Japan. But think of 185,000 soldiers being slain in one night, and waking up early in the morning to find themselves dead corps. Of course they had found themselves living corps the fate and fame of that angel would have been different. If military execution insures a clear title to angelhood, this angel could certainly "Read his title clear to mansions in the skies."

The 24th verse of this chapter, which also needs the attention of the revisionists, says: "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places." It does not say who these feet belonged to, but who ever possessed them certainly deserved their name recorded in Holy Writ.

Paul says a pertinent thing in 2 Thessalonians 2:11, which may

have some bearing on this wonderful chapter. "God shall send them strong delusion, and as

they will naturally think that after

his spiritual life in America had

been crowned with success, he had

earned the full reward of a quiet life.

But such was not to be. Edmund Burke's "Reflections on the Revolution in France" demanded a reply, and "The Rights of Man" was printed.

The work was so popular that it had

an immense sale, and revealed so truly

the condition of the country and its

rulers that it brought down the censure of

the government.

The Rights of Man was almost as

popular in England as in Common

Sense had been in America. In February, 1792, the second part was printed.

In May the King issued a proclamation

suppressing all seditious and libellous

works. That same day the Attorney General brought a suit against

the author. The trial was adjourned for the following December. In September (before the trial) he was elected to the National Convention of France, and was not in England at the time of the trial. He was found guilty.

Paine says: "Every age and genera-

tion must be free to act for itself in

all cases as the ages and genera-

tions which preceded it. The vanity,

the presumption of governing beyond

the grave is the most ridiculous and insolent of all tyrannies. Man has no

property in man, neither has any gen-

eration a property in the genera-

tions which are to follow."

"I am contending for the right of the living, and against their being killed away, and controlled and contracted for by the manuscript authority of the dead."

"Hereditary succession is a horrid

institution. It is as bad in the

ridiculous light by presenting it as an

office which any child or idiot may fill.

It requires some talent to be a common

mechanic, but to be a king, requires

only the animal figure of man, a sort of

breathing automaton. This sort of

superstition may last a few years now,

but it cannot long regale the

awakened reason and interest of man."

In speaking of the Pope's

revisionist, it is as bad as

the Pope's.

He is a most

ignorant

and stupid

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any renewal, costs one dollar. But
if five new ones are sent at one
time, they come for fifty cents
each. Now it's up to you to get
busy.

We don't propose to waste any
time looking for an invisible God.
It should be his business to look
after us.

We are told to search for im-
mortality. It has also been said

that God alone hath immortality.
So when we find God we can safely
say we have found immortality.

Ministers will ask: Is it possible
for God to forgive man? But we,
after taking a careful view of
the case, would ask: Is it possible
for man to forgive God?

How could a God accept his
own sufferings in justification of
the guilty? That would be a complete
subversion of all ideas of justice
and morality known to mankind.

A God could not make a law for
man, then suffer in the place of
the man who had violated it, —
then say that the law had been
carried out and duly enforced.

The Bible renounces religious
liberty in toto. All it says on that
subject is: "He that believeth
and is baptized shall be saved; but
he that believeth not shall be dam-
ned."

Learn the Christian pray: "Our
Father who art in heaven, lead us
not into temptation?" Does God
lead them into temptation? What
is the devil doing while God is
tempting them? Does God and
the devil both tempt them?

Once upon a time, before things
had been made, God was a very
clever artisan. Day and night he
spent on working, and talked very
little. But he was always inventing
something new, suns, comets,
and so on. He was once told:

"You really ought to write a
book and publish these mag-
nificent results."

"No," replied God, "nothing is
as yet as perfect as I should like.
Just let me complete my discov-
eries, and we'll see."

But one fine day God died,
quite suddenly—perhaps of heart
disease. His son, who was being
brought up by the Jesuits, was at
one time called in. He was a
gentle and zealous youth, without
an inkling of practical mechanics.
He was dedicated into his
father's workshop.

"Start away," they told him,
"and govern the world."

The poor boy was in a quandary
and asked: "But how did my father do
it?"

"Oh, he used to turn this wheel
and make this or that out of it."

The son is turning the wheel,
and the engine is reversed.—
Stendhal.

MUSINGS BY WETTSTEIN.

Physicists and chemists seeking
for "Creative Power" outside of
matter or nature reminds me of
the old lady searching for her
"glasses" on her nose. Why
search for the creative power
extraneous from matter when the
sum of all creative power is the
creative power of the scientist,
of which any knowledge is in the
matter producing the phenomena
for which he seeks a creative
power?

There is nothing IN a watch
that makes it go—it "goes" it-
self.

There is nothing IN a man that
thinks—man himself thinks.

There is nothing IN an atom
that moves it—it moves itself
in conjunction with other atoms.

There is nothing IN matter
that acts upon it—it acts itself.

There is no overruling IN a
watch.

— "Divine Artifex" IN the uni-
verse that causes cosmic phenom-
ena and life—infinity and eternal
nature alone does it. It is too
big a job for a solitary worker.

BOOK CLASS QUIZ.

The Philosophical Bible Class
Book, "Bible Myths and Their
Parallels in Other Religions" by
Doane. The Class Reader first
reads the lesson for the day; then
the Quiz Master begins the Mem-
ory Training of the class. The
reader silently follows the quiz
in the text. The Quiz Master, af-
ter receiving a satisfactory an-
swer in substance, reads the an-
swer in the Quiz. If a question
has been put to three members of
the class without a satisfactory
reply, the reader without request,
proceeds to read that portion of
the text covered by the question.
The question is then again put to
the class, etc.

Singing: Cosmian Hymn Book.
Lesson 1, March 27, 1910;
"Paganism and Christianity,"
Chapter XXXVI, from page 394
to page 399. —

Question—The ancient Scandi-
navians consecrated one day in
the week to the Supreme God
Odin, or Wodin; even at the

present time we call this day
Odin-day. Please state the Norse
Swedish, Danish, Anglo-Saxon,
Dutch and English names for that

day.

Answer—Old Norse, Odinsdag; S-

Swedish and Danish, Onsdag; An-

glo-Saxon, Wodenstag; Dutch,

Woonday; English, Wednesday.

Q.—How was the great festival

day changed from the seventh—

Saturn's day—to the first—Sun-

day, among the Christians?

A.—By Constantine, a sun-wor-

shipper who had as other heads

kept the Sunday, publicly or-

dered this to supplant the Jew-

ish Sabbath.

Q.—What was done with other

pagan festival days, idols and

churches?

A.—The days were changed in-
to Christian holy-days; the idols

were converted into Christian

saints, and temples into Christian

churches.

Q.—Can you name a number of

temples that changed?

A.—The temple at Rome, sacred

to the "Bona Dea," (the "good

goddess") was dedicated to the

Virgin Mary; the temple to Mars,

the temple of St. Martin,

The mother-hood temple, now

remaining in the world is the Pan-

theon, or Rotunda, which was

dedicated to Jove and all the

gods, is now reconsecrated to

whom?

A.—To the mother of God and

all the saints.

Q.—The church of St. Reparata,
at Florence, was formerly a pagan

temple, dedicated to whom?

A.—To the great goddess Nutria.

Q.—The church of St. Stephen,
at Bologna, was formerly the tem-
ple of whom?

A.—Isis.

Q.—The temple of the Rum-
pus and the brazen wolf, is now

the church of whom?

A.—St. Theodore.

Q.—The Roman matrons of old

were obliged to carry their chil-
dren to the temple of Romulus.

Do the Roman Catholic mat-
rons of today carry their chil-
dren to the same church of St.

Theodore when they are ill?

A.—Yes.

Q.—In Christianizing these pag-
an temples, free use was made of

the sculpture and painted stones

of heathen monuments. In some

cases they evidently painted over

one name and inscribed another.

Can you give some example?

A.—The Temple "To Mercury

and Minerva, Tutelary Gods," is now

to "St. Mary and St. Frances

My Tutelearies; second, "To the Tem-
ple of Venus" is now "To the Divine En-
trougia, who Presides over this Tem-
ple"; third, "To the Divinity of

Mercury, the Availing, the Powerful,

the Unconquered," 4th, "Sa-

ved to the Gods and Goddesses,

with Jove, the Best and Great-
est," is now "Sacred to the Pres-
iding Helpes, St. George and

St. Stephen, with God the Best

and Greatest"; 5th, "Venus Pig-
tail" is now "The Holy Ghost

represented as a Pigeon," 6th,

"The Mystical Letters—J. H. S."

is now "The Mystical Letters—
I. H. S."

Q.—How were the pagan

rites divine honors.

Q.—What was done with the

Statue of Jupiter in St. Peter's, Rome?

A.—He was deprived of his

thunderbolt and given the keys

of Peter.

Q.—What was the object of the

Catholic Church in leaving the

pagans images for the Christians

to pay divine honors to?

A.—It was done in hopes that

in the process of time they would

learn better.

Q.—Nestorius, Bishop of Con-

stantinople from 428 A. D., re-
fused to call "Mary" the mother

of God" on what ground?

A.—That she could be the mother

of the human nature only, when

the divine Logos used as its organ.

Q.—In many parts of Italy are

to be seen pictures of the "Holy

Family" of extreme antiquity.

It is a picture of a man and

a woman with a child on their

heads.

Q.—How did the Christian

monks fix the islander's gods?

A.—War-god Thor was Chris-
tianized "Michael the War-An-
geli"; Freyje, their goddess gave

place to the Virgin Mary; the god Vila to "St. Valentine."

F. S. WEAVER ANSWERED.

(By Joel M. Berry.)

Mr. F. S. Weaver undertakes

a criticism of my article, in which

it is stated that an allegorical con-

struction of the Bible would de-

stroy the literal sense in it. He

commences by saying: "Well, the

literal meaning is of no value."

I did not say the literal meaning

was of no value.

Mr. Weaver says that he is simply

quarreling with himself in that

case. I said that an allegorical

construction would destroy the

literal meaning in it, and so

say yet.

Mr. Weaver then says:

"I am not the first to do this."

He is not the first to do this.

BIBLE REVISION.

(Continued from Page 10.)
ed how carefully the ark containing God's book was guarded. They read, "and the golden mice according to the number of all the cities of the Philistines, belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, wherein they set down the ark of the Lord; which stone remaneth unto this day in the field of Joshua the Bethshemite."

Instead of placing his book in the ark, one would suppose if God really wanted to guide his children to "eternal life" he would have seen to it, that it had a wide circulation, but he did not, and instead, because of the men of Bethshemite, peeped into the box that held God's book, in 1st Samuel 6:18, we are told God "smote the men of Bethshemite because they had looked into the ark of the Lord; even he smote of the people of fifty thousand and three score and ten men," and the account seems to indicate that the people of Kirjathjeearim were scared nearly to death; and no wonder, when 50,070 men were killed because two of their neighbors had looked into the box that held God's Book. No one knew a word that was in the book, but in Exodus 25:22, we are told God said to Moses: "There I will meet with you, and I will commune with thee, from above the mercy-seat, from between the two cherubim which are upon the Ark of the testimony of all things which I will give thee." *Heb. 9:11, 12*

Moyses is considered a model of meekness, but he should also have been famous for his bravery to meet God at the mercy-seat in the Ark after the divine author had killed 50,070 men for merely looking into the box that held the book.

What the people were doing for spiritual guidance all this time, I do not know, but it is up to the record that the Ark containing the Book of the Law was not opened until in the reign of Solomon. And when the Ark was opened—then of the terror of the discovery!—God's Book was not there.

The Ark is never heard of again except in intimation that Jeremiah hid it in a cave on Mt. Pisgah. Jeremiah was lucky to have escaped with his life, but he seems to have spent the remainder of his days writing the lamentations of Jeremiah. Three hundred and fifty years after Solomon's one thousand widows had worn deep mourning for their liege lord, builded monuments and planted flowers on his grave, a high priest found the Book of the Law. 2nd Kings 22:8, says: "Hilkiah, the high priest, said unto Shaphan the scribe: 'I have found the Book of the Law in the house of the Lord.' " It is up to the Pope's revisionists to prove the authenticity of Hilkiah's find. Reviewing what the book has cost the world so far in fire, blood, tears and treasure, it seems a pity that it ever was found.

The immortal Saladin, who wielded the strongest pen on the planet, and who shook the temple of superstition from foundation stone to steeple, says of the Book of the Law:

"Every leaf has proved the parent of division, schism and hate. Every leaf has been a row of dragon's teeth, from which have sprung a crop of armed men. Every word has been an anvil, upon which have been hammered ten thousand swords."

"Every letter has evolved the fire, the scuffle, the dungeon, the rack. All the ink that has been shed in producing its millions of copies is a mere drop in the bucket to the merciless deluge of blood with which it has drenched the fire-blackened plains and ruined cities of the world. And the fitters of iron which it has riveted upon the limbs of the most valiant of our race, are as nothing to the shackles of intellectual bondage, which worn for long ages, have made humanity an aggregation of credulous parasites, sustained by a superstition under the weight of which all creation groans."

The Church of Rome must be in the throes of evolution for the Pope to order a revision of the Bible, for Rome has always opposed its translation out of the "original tongue." If the revisionists are seized with violent attacks of inspiration, they may bring more light to the world than the votes and revisions of church councils.

The Catholics say the Books of Jobit and Judith, Wisdom, Ec-

clesiasticus, Barnabas, the Epistles of Jeremiah, the Song of the Three Children, Susanna, Bel and Dracon, and Maccabees are all genuine, and include them in the Catholic Bible. The Protestants declare all these books are spurious and have thrown them out of the Protestant Bible.

If God did write these books in the Catholic Bible, the Protestants have much to answer for; and if God did not write these books the Catholics should never neglect going to confession, for they have grievous sins to be forgiven. God does not seem to want his children to understand his book, perhaps for the reason the less they understand it the more they believe it.

Thousands have spent their lives reading and repeating like parrots a jargon about everything under the sun, moon and stars, except common sense, wading through cruelty, brutality, obscenity and conglomerate nonsense to find "eternal life."

Think of a human being counting the letters in the Bible, and finding 2,567,180; hunting for the middle chapter and finding it to be Job 29th, and that the word Jehovah occurs 6,885 times. Think of wasting time and vitality with such things on the idea that it was serving God and securing "eternal life."

Did you ever try to find anything in the Bible? It is much easier to find the Lost Tribes of Israel, Melchisedek, the Lost Chord, or the man that struck Billy Patterson. The preachers and the Pope himself can't do it without a concordance, and aside from a few threadbare texts not one person in a million can quote six verses correctly and tell where they can be found. You can tell the most devout Bible students of a hundred unprintable things in the Bible, and they will vow they are not there, and when you show them they devoutly say, "We are not allowed to understand such mysteries; it does not mean what it says."

Bible quoter generally make a bundle of it. An old man I know who carries a Bible in his pocket, recently said to me that this winter he had hard on him. He said, "I am out of work, my cow died, and now my folks are down with the pneumonia, but I always trust in the Lord." The Bible says, "Whom the Lord loveth he chasteth," and it looks like the Lord has been chastising me up hill and down dale for the past sixty years.

The Pope's Bible revisionists should make it plain why, for the soul's salvation, it is necessary to know that Shem begat Arphaxad, Eber begat Peleg, and Haran begat Lot, and to keep up with the progeny of all the chosen and more Biblical gentlemen. I am a Prohibitionist, because I object to some of his groundwork of "facts," because they are mere assumptions and contrary to the facts. He was going in Nature "but man and force working under God's infinite laws" with a PLAN or PURPOSE, for nature has never done anything but build up and tear down." If he can see no purpose in Nature it is because he is mentally blind. Let me illustrate. A poet was journeying through some beautiful hill country. His soul was filled with delight at the gorgeous colorings of early Spring. Being thirsty, he stopped at a farm house on a hillside. As he drank the welcome draught he remarked to the master of the house about the beautiful country round about. What was his dismay when the German poet spoke with disdain: "Can't see nothing beautiful about this; never could raise any corn on corn hills."

The countryman was blind to the beauties of Nature, and could see nothing but "corn and hops."

Is there no plan or purpose in Nature? Let us see. Why do you love, honor or respect your mother? Was it not because you owe her your birth, training and culture that has made you what you are? What is it that causes the mother to work, plan and provide for her offspring? Is it not her nature that causes her to do so?

"The forces of Nature pump man's breath and blood independently of man's will, digest his food, etc."

Can we see no purpose why Nature should cause the blood to circulate, the food to digest, etc.?

"Will power is nothing but the strength of desires," he says. I deny that assertion. I know that I can will and do directly contrary to all my desires, and even my best judgment if I choose. Every redeemed sinner or reformed drunkard has willed and acted directly in opposition to all his sinful desires or corrupt appetite.

He says, "Nature has never done anything but build up and tear down." He has evidently never studied evolution, or "the survival of the fittest" to any purpose, or we would not say that.

Is not every death (tearing down) succeeded by a life (rebuild) somewhat better than the former life? Does not the study of evolution go to prove that man, in his present highly developed state, owes all that he is to countless millions of living beings before him?

There are a few thousand other discrepancies, mysteries and contradictions in the Holy Book that should be submitted to the revisionists, but the blade renders cannot hear them all now, so I must call a halt on this voluminous subject.

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A REVIEW OF FATALISM.

Editor Blader:

I wish to give a short review of Bro. Channing's lecture on "Philosophical Fatalism." The greatest objection I have to fatalism is that it gives a plausible excuse to every criminal that ever disgraced humanity. According to the doctrine of fatalism, there is no responsibility attached to the criminal for any crime he may commit, hence there can be no justice in punishment.

What kind of government would we have if every judge, jurymen and law-maker were fatalists? What would have any government? How could a judge justly impose a punishment on a criminal when he could not help committing crime?"

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I freely admit that we are the creatures of circumstances or environment, more or less, but these circumstances or environments have ever been such, in the main, as to gradually advance man from the lowest order of life up to the highest position he now holds in the order of creation.

Nor does Nature stop here; we are ever advancing to still more perfect beings, and who can tell what the end will be?

A. E. WADE, Chaffee, Mo.

I Book II, chap. i, sec. 3) Taine says:

"It was Paganism which reigned in Elizabeth's court, not only in letters but in doctrine, a Paganism of the North, always serious, generally sombre, but which was based, like that of the South, on natural forces."

"In every way all Christianity had been cast away; many proceeded to Atheism through excess of rebellion and debauchery, like Marlowe and Greene. With others, like Shakespeare, the idea of God scarcely makes its appearance; they see in our poor human life only a dream, and beyond it, long, sad sleep.

"For them death is the goal of life; at most a dark gulf, into which man plunges, uncertain of the issue. If they carry their gaze beyond, they perceive not the spiritual soul welcomed into a purer world, but the corpse abiding within the deadening earth, or the ghost hovering about the churchyard.

"They speak like skeptics or superstitious men, never as true believers. Their heroes have human, not religious virtues; against crime they rely on honor and the love of the beautiful, not on piety and the fear of God."

About thirty years ago I was conversing with Gen. D. W. Wilder, the well-known western author and journalist, a brother of Alexander Wilder, on Shakespeare's belief. I referred to Taine. Gen. Wilder was then editor of the St. Joseph Herald and soon after published an article on Shakespeare's belief, quoting Taine's testimony. Referring to our conversation and Taine's testimony, he said:

"The passage is a remarkable one; we had overlooked it in our reading of Taine. * * * This reminds us that, some years ago, we asked Col. Ingerson if he was an infidel, not supposing he was and knowing how often men who do not agree with us are so called. But he instantly replied: 'I am, and so was Shakespeare.' And he went to citing details seen and other passages from the great dramas. An no doubt he recited this passage from Taine."

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reporters, and I called Col. Ingerson's attention to it on the way down. He took a sheet of paper, wrote the passage as he had delivered it, and handed it to me. This was probably the only autograph copy of these immortal words, for they were originally dictated to his stenographer.

THE UNFORTUNATE.

God gave her a lapu of embers—Without her consent or request, And, pleased with their warmth and their beauty, She cuddled them close to her breast.

She heaved those red-hot coals of passion, With the breath of her tender desire;

And soon was a spark in her bosom— And soon was her garment afire.

She writhed as the heat scorched her being, She fought with the torturing flame, Till piecemeal her garment dropped from her— And naked she stood in her shame.

Then God turned away, unob-serv-

ing;

But the World gave a glance and a frown— Not because she had toyed with the embers,

But because she had ruined her gown! —James Ball Naylor.

BIBLE KISSING.

"Where is the Bible the 'witnesses kiss when they swear to tell the truth'?" a visitor to one of the police courts asked a city magistrate.

"It was abolished in these courts several years ago," he responded. "The volume that was in this court must have been kissed thousands of time by all sorts of people. Sometimes, a witness would be detected kissing his thumb instead of the sacred book, on the theory that he did not bind himself to tell the truth. Some of the volumes contained only the New Testament, whereas many of the others were the whole Bible."

"But it was the pious theory that drove the Bible from the courts. It wasn't possible to give the volume a sanitary bath after each kissing."

"When an East Sider swears under the present system he holds up three extended fingers. If only two fingers are extended he is making a mental reservation, like the man that kissed his thumb instead of the book." —New York Sun.

DOG FENNEL

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